CHRISTMAS DAY.

How it is Kept in the Me-

APPEARANCE OF THE CITY LAST NIGHT.

SCENES ABOUT TOWN.

Sketch of the Day Since the Birth of Christ.

CHILDREN'S CHRISTMAS EVE FESTIVAL AT TRINITY CHURCH.

were an innumerable number of lighted candles, which gave a very grand character to the scone. Precisely at three e'clock the clergy, arrayed in their robes, consisting of the Rev. Dr. Berrian, the rector; Dr. Ogilbie, assistant; Mr. Smith, assistant, and Rev. Drs. Vinton, Van Kleeck and Johnson, and the Rev. Mesers. Weston, Dix and Farrington, took the respective places assigned them. The boys comprasing the choir occupied places in the chancel directly in front of the clergy. The following waste presented on the contract of the clergy. of the clergy. The following was the programme of exercises:—Evening prayer, real by the Rev. S. H. Weston;

while shepherds watch'd their flocks by night
All seated on the ground,
The angel of the Lord came down,
And glory shower around.
"Fear not," said he, for mighty dread
Had seized their troubled minds;
"Glad tdings of great joy I bring
To you and all mankind."

Had solved their troubled minds;

"Global dilages of great by Paring
To you and all mankind."

The concourse of humanity? What means this occoourse of humanity? What means this concourse of humanity? What means the seeds of the part of the part of file occurred to the part of the part of file occurred to the part of the part of file occurred to the part of the part of file occurred to the part of the part of file occurred to the part of mas son arise in his brightness, let cach of us remember, if we have aught against our brother, that the Prince of Posce is born; and before you go to the altar of the Prince of Peace, let each be reconciled to his brother. Children, Christians—Your ministers, the members of this congregation, and your teachers, have prepared for you this feast; they have prepared and ornamented and lighted a beautiful Christmas tree, which is to be directly unfolded to your eyes, and from beneath which you are each to receive a gift to commemorate the event about to dawn upon us in this sanctuary, where his feet have made it glorious. Little children, remember why you enjoy this festival. It is because Christ is born; and, children, he it was that sanctified childhood in the glory of his appearing on earth; and we, your seniors, in the maturity of our days, are children once again, to join with your voices and sing praises to Him as our Redeemer. Let us, then, with the spirit, sing praises to our Lord Jesus Christ.

After the address another Christmas song, entitled the "Children of the Temple," composed and set to music by Mr. Cauter, the organist, was sung by the children and congregation. The piece was rendered very effectively, and the symphonies by the organ and chime bells were superb. The piece commenced—

Choir—Hoadnina to King David's Son,

Choir—Hasanna to King David's Son, Descended from the heavonly throne! In Christmas songs we hall His birth, Who brought salvation to the earth. Cherus-Hosanna to King David's Son!

[Organ.] Hosanna to King David's Son! Hosanna in the highest! [Chimes.]

GREAT CHOWD IN THE STREET—UNUSUAL DISPLAY OF DECORATIONS AND TRINKETS—SLIM ATTENDANCE AT PLACES OF AMUSEMENT—A MAN WHO SWAL-LOWS A SWORD AND ANOTHER WHO LIVES ON PAV-ING STONES, LAGER BIER, SPIRITUOUS AND MALT

ers in the Bowery on Saturday evening, but last night the street was unusually crowded, while the attendance at the places of amusement was perhaps unusually small. The traders in images were more successful than smail. The tracers in images were more stated that attention of the old and wise. The shopkeepers generally yielded to the custom of the occasion, and decorated their places with evergreens. Even the butchers neglected not this fashionable style of attracting customers, and the clean corpses of defunct here, quarters of beef and mutton,

Christmas trees with golden fruit in their branches.

The shop windows were dressed in the gayest things imeginable, and the sidewalks were crowded with stands, on which were set forth glittering spoons and cutlery, images of men, women, children, brutes, all things that have life in the air above and the water beneath and things inanimate. The Hebrews, without fronts to their shops, were in their glory. The gas was all ou, and the goods all disposed to show at the very best advantage.

other, an almost unbroken chain of decorations, and a display of articles both useful and ornamental, such, we never before on a similar occasion. The toy shops were scarcely outdone by the furniture dealers, who put out

such an extraordinary number of baby chairs, baby wa-tons, baby sofas, and other articles pleasing to the rising generation, that one might have imagined himself among the Lilliputans but for the rush of stalworth Germans, of

Ranger."
At the Atlantic Garten, adjoining, another favorite German resort, there was a performance, as usual, and a very good attendance.
The old Chatham street, or National theatre, also had a programme arranged especially for Christmas Eve, and a ballet of action, entitled "Santa Claus, or the Night before Christmas Eve.

pal thing, their money, in the evening, to the purchase of a large amount of toys and good things in general for the

over a most gevere financial crisis were they to have wit-nessed the manner money was being spent in Broadway and the neighboring business streets during the last few

from their size and the manner in which they were car-

Or as if they had fallen from the clouds at a most inop-

And nobody cared for them.

Or as if they had fallen from the clouds at a most inopportuse moment.

The storce shone out in a most brilliant manner. As a general thing these of a heavy character were empty, or else closed up, very properly giving way to the fancy goods, jewelry, toy and confectionery storce, which appeared, without an exception, to be doing a good holiday business.

Amongst the passing crowd might be seen an old man trudging along, with a bundle under his arm, while at his side ran a little child, all life and activity, evidently his grandchild, viewing with wiatul eyes the mysterious bundle, and no doubt wishing it enlarged from the contents of the many and tempting store windows on the way. Again, here is a young couple, who certainly are on their first encursion for toys. They will, no doubt, he more generous in their expenditure now than in ten years from this. A young man enters a fashionable jewelry store, and spends some time over the collection placed before him. He is not sure what will suit, and he tells the gentlemantly clerk that "it is not for himself that he is buying that beautiful ring, but for a friend." Of course the clerk is bound to believe him; but we predict that in a little while more that young man and some one else will be looking for "toys," as the young couple before him were. What is this? a beggar, and is such a place, and at such a time! Yes, the little thing has taken advantage of the supposed generosity of all who are out at a Christmas Eve; do not disappoint her; give her a trife, you will never miss it, and it may be the means of making some poor family happy for the time being.

Here and there some carriage stops before some well stocked establishment, and deposits its freight, who enter, and in a few moments the clerk issues therefrom with arms loaded with coatly presents for young "Fifth Avenne," while at the window stants a person gazing at the beautiful presents of his world distributed.

Were we to judge from the rush at the box offices, the theatres did

CHRISTMAS EVE IN WILLIAM STREET. Christmas time with the German is a season of enjoy-ment. Its recurrence brings back to his mind the

ment. Its recurrence brings back to his mind the thoughts, the pleasures, the associations and all the delightful reminiscences of Faderland. To the saloon, accordingly, at such a time, he repairs, to indulge in his favorite and exhibitanting beverage and discuss with his friends the recollections of old days.

The lager bier and concert saloons in William street last night were througed, and their owners for the time-reaped a rich pecuniary harvest. The saloons were generally decked for the occasion in evergreen, ivy, iir, and laurel. The windows were festooned with red and white, and the columns and posts in the apartments were neatly entwined with fir and laurel. The archways between the saloons and the billiard rooms in the rear were also ornamented with greens. rooms in the rear were also ornamented with greens. Gambriaus, the mythical and legendary King of Lager, was prominent in all his muscular development, which development is of course ascribed to the magical effects of the lager which two pages are drawing from a barrel at his side. With due reverence to his Majesty, his pittures were enshrined in laurel and evergreen. The en-

with fir trees, and over the doorways wreaths and isstones were suspended.

The fair Hebes were in attendance, bedizzened with ribone, bearing to the lager loving German a glass of his beverage, taking up the coin which he threw down, and, with a winning smile, conveying it to one of the prettiest little apron pockets, failing of course to return any change, either thinking her smiles only paid thereby, or because the enamored Teuton was too smitten to ask it.

In some of the salcons music lent its charms to enliven the feative scene, and the giddy waits and inspiring song engaged the nimble feet and sturdy threets of many a reveller.

MONIZERS.

A BIBLE HOMILY IN BIBLE LANGUAGE—A CHRISTMAS SERMON NINETERS CENTURIES OLD.

The subjeined sermon, preached to the people of Jeru salem by our Blessed Lord and Saviser, upon the Mount of Olives, more than eighteen hundred years ago, although "familiar in the mouth as household words," seems to be peculiarly appropriate to this Holy Day, when all Christendom unites to celebrate the advent of Blim who preached "Beaco or earth good-mill" to move it.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto yes, I love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in beaven: for he maketa his sun to rise on the evil and on the good, and sendeth rain on the just and on the upout. For if ye love them which love you, what reward have yef do not even the publicans the same? And if ye salute your brathren only, what do ye more than others? do not even the publicans so? By set berefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore iwhen thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that thay may have giory of men. Verily I say unto you, I mey have their reward. But when thou doest aims, let not thy let' hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their roward. But thou, when thou prayest, enter into thy closet, and when thou bast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vair repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knowth what things ye have need of, before ye ask him. After this manner therefore pray ye.—Our Father which as in secret shall reward thee openly.

Biorecer when ye Last, be not, as the hypocrites, of a rad countenance, for they dis

Origin of Christmas-How the Festival was Formerly Kept in Germany and England-Christ Not Born on Christma Day-Opposition of the Puritans of Eng-Rome-The Greatest Festival Still in England-Great Munificence of the the Present Day-The Burning of the the Druids-The Carrols, the Chimes and

days of Christmas, it may not be uninteresting to the reader to trace the origin of the festival, which reaches back far beyond the Christian era into the remote antiquity of druidism, the saturnalia and bacchanalia in which it is lost; and also to give some account of the singular ceremonies with which Yulctide was observed

Walter Scott thus sings.

Heap on more wood !—the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still.
Each age has deem'd the now-born year
The fittest time for festal cheer.
Even, heathen yet, the savage Dane,
At Joi more deep the mead did drain.

And well our Christian sires of old
Loved when the year its course had roll'd,
And brought blithe Christmas back again,
With all his hospitable train,
Domestic and religious rite
Gave honor to the holy right:
On Christmas eve the belis were rung;
On Christmas eve the mass was sung;
That only night in all the year
Saw the stolid priest the chalice rear.

At present the greatest festival of the Catholic Church tain and other Protestant countries Christmas still maintivity. In Scotland it is but partially observed. But in Germany its celebration surpasses the merriment even in England. One of the grounds of objection to it was be the day on which Christ was born. On the contrary, the presumption is against it, as we find in the account of the birth of Christ that the shepherds and their flocks were out on that night, which would not be likely in such Shaw in his travels shows to be severe.

The shepherd's on the lawn,
Or e'er the point of dawn,
Sat simply chatting in a rustic row:
Full little thought they then
That the mighty Pan
Was kindly come to live with them below.

It was evidently not in winter. But the reply is that that is no reason why the church should not appoint som day to commemorate so great an event. This difficulty-the same that occurred about Easter—was settled in the same way by the Church about the year 500, and

Christmas was fixed for the time of the saturnalia.

On the ground of its Pagan origin and Pagan time of observance, and on account of the free and easy manner in which it was celebrated about the time of the Reformaand Covenanters of Scotland was extreme. To these aus tere fanatics, indeed, all holidays, except the Sabbath

Frem Macauley we learn that such was the opposition to any observance of Christmas Day in Scotland in the se geance upon the people. But they were not satisfied with this-on Christmas Day they held armed musters and marched to the house of the minister, sacking his cellar and larder, and sometimes ducking himself in a pond. turned out in the snow. Finally he was sent away, and locked up, and the worthy reformers carried off the the keys. About two hundred ministers were thus ex-pelled. These Puritans long continued to huri their ana-themas against the national sin of the Court of Sessions taking a vacation on the last week of December. One William Wilson, a fanatic then highly thought of, thus

I leave my testimony against the abominable act of the pretended Queen Anne and ner pretended British—really bruitteb—Parliament, for enacting that which is called the Yule Vacancy."

These Calvinists were more Calvinistic than Calvin him-self, for it was in consequence of his exertions that the observance of the festival was revived at Geneva after an interval of some years. These men were the more in consistent, as they followed the analogies and precedents of the Jews in many things; their descendants, the Pil grims in this country, even instituting the Feast of Thanks-

these enemies of holidays made one of their own, which was without any precedent, namely, the lat of August, which they observed with great rejoicing, because it was the anniversary of the death of Queen Anne, who was thus prevented from signing the "Schirm Bill" against dimenters which had just passed the Parliament, and was that day to go into effect. There can be no doubt that the festival was much below.

In the ancient church Christmas was regarded as a religious jubilee, on which, at the midnight hour of the anniversary of Christ's birth, the very beasts were said to kneel, as they did when the angels announced the nativity in rapturous song—a superstition which prevails to this day in England. The golden-meuthed (eloquent) Chrysostom called it "the metropolis and mother of all festivals." In Rome the ceremonies are not what might be expected, there being only the high mass and a procession, the same as at Faster. On Christmas eve, in the day time, a mass is said; but there are no ceremonies and no music. This yiell was formerly held at night. It and no music. This vigil was formerly held at night. It began before midnight and lasted till four o'clock in the morning; but indecorous scenes and intrigues were carried on even in the church itself, and the hours were altered. At the Santa Maria Maggiore a grand vigil is still held at four o'clock in the morning, where the image of the new born Christ, dressed in swaddling clothes, is joy—the feast, the anthem, the suspension of the ordinary avocations of life, the crowded churches, the decoration with boughs and evergreens—all proclaimed it

Christmas, the joyous period of the year!
Now bright with bolly, all the temples strewn
With laurel green and verdant mistietee.
To these was added ivy, which was sacred to Bacchus chander tells us in his "Travels in Greece," that it is relat-ed, where druids m prevalled the houses were decked with evergreens in December, that the sylvan spirits might re-pair to them, and remain unnipped by frosts and cold winds until a milder season had renewed the foliage of their darling abodes. In Britain this was the most re-spectable festival of the Druids, who called it Yuletide, a name by which Christmas has ever since been known. On this occasion the priests carried about the mistletoe

Day. During the time the Christmas block lasted the ser was only a counterpart of the Midsummer fires, and was kindled within doors because of the cold weather at the and continue to the present time on the eve of St. John the Baptist (June 24). The other festival of St. John the midsummer bonfires carry torches about, tarred at the St. John Fires," says Gebelin, "those sacred fires solstice, by the greatest part as well of ancient as of motrons custom denounced in the Bible of "passing through the fire" of Bael. But the Christrians, of course, at-tached no such meaning to the act, and it was therefore harmless in their case. There was a peculiar fitness in celebrating St. John's day with fires, for he is described self "a burning and a shining light," being the morning

star or harbinger of the approaching sun.

It is worthy of remark that both the days of St.

John are sacred to Free Masenry, which shows the connection of these seasons with ancient mysteries. In the old Runic Fasti a wheel was used to denote the festival of old kunic rasid a wheel was used to denote the restival of Christmas, and the learned derive the word Yule from a root, signifying a wheel or revolution. It was so called, says Bode, because of the return of the sun's annual course after the winter solstice. This wheel is common to both festivities. Durand, speaking of the rites of the feast of St. John, the Baptist, informs us that in some places they roll a wheel from the top of a moun in some paces they for a water from the top of a moun-tain, to signify that the sun is beginning to descend from the highest point in the zodiac. Having previously been covered with straw, it was set on fire, and at a distance it had the appearance as if the sun were descending from the

sky. Christmas was called the Feast of Lights in the Latin or Western church, because they used many lights at the feast, the large Christmas candle having succeeded to the log, which it at first accompanied. In an old chronicle we learn that in Yorkshire, on Christmas Eve, the chandlers sent as presents to their customers large mould candles, and the cooper's yule-logs, just as the bakers used to send presents of the "yule-dough," which was a plum cake formed into the shape of a baby, in allusion to the infant Christ. It was also called "Baby cake." Among infant Christ. It was also called "Baby cake." Among the customs on Christmas Eve was the eating of a dish consisting of wheat boiled in milk, and spiced. It was called furmenty or frumenty. This was caten at the feasts of the Roman saturnalia. The sheriffs of York, we are informed by Leland, used to issue a proclamation at Yule that "all manner of wantons and thieves, dice-players, carders and all other unthrifty folk, be welcome to the town, whether all other untiruty look, or welcome to the own, whether they come late or early, at the reverence of the high feast of Yule, till the twelve days be passed." This is evident-ly in imitation of the saturnalia. At this season was car-ried on the licentious sport of "mamming," which consisted in changing clothes between men and women, and going from one house to another partaking of Christmas cheer, and making merry with them in disguise. This was also a practice at the saturnaba. The mummers

shouting or singing the rhyme—
A merry Christmas and a happy new year,
Your pockets full of money, and your cellars full of be The Christmas Carols were numerous. The earliest was the gloria in excelsis, the well known hymn sung by the angels to the shepherds at the nativity. Humorous jovial

carols were afterwards introduced. Presents were called yule gifts when made at Christ-mas, afterwards called Christmas boxes, from the fact that they were contained in a box of earthenware, from which the money could not be taken till the boxes were broken. They were originally gifts to servants and me-

apprentices and children to encourage them. Christmas Eve-on the branches they suspend presents

which the children find in the morning. This, and the custom of Santa Claus depositing presents in the chil-dren's stockings, we have borrowed from them. In Ger-many, Christmas Eve is given to general jollity, frelic and fun, including masks. Many of the political traditionand legends of Germany—its ghosts and its faries—

Teutons, Christmas was not without its superstitions. It is to one of these Shakspare alludes when he says the cock begins to crow at midnight of Christmas Eve, and continues to crow all night long—during which no

so the season of universal joy.

So now is come our joyfulest feast;
Let every man be joily;
Fash room with ivy leaves is drest,
And every post with holly.
Though some churis at our mirth repine,
Round your foreheads garlands twine,
Brown sorrow in a cup of wine,
And let us all be merry.
Now all our neighbors' chimneys smoke,
And Christmas blocks are burning;
Their ovens they with baked meat choke,
And all their spits are turning.
Without the door let serrow lie;
And if for codd it hap to die,
We'll bury 't in a Christmas pie,
And evermore be merry.

palace; the floor was strewn with boughs; wooden were laid on the long table, and the knights and s sat down to the Christmas dinner, thus describ

armion —

The fire, with well dried logs supplied,
Went rearing up the chimney wide;
The huge hall table's caken face
Scrubb'd till it shone, the day to grace,
Bore then upon its massive board
No mark to part the squire and lord.
Then was brought in the lusty braun,
By old blue-coated serving man;
Then the grim boar's head frown'd on high,
Created with bays and rosemary.
The wassel round, in good brown bowls,
Garnish'd with ribands, blithely trowls.
There the huge surloin reek'd; hard by
Flum porridge stood and Christman pie.
Then came the merry masquers in,
And carols roar'd with blithesome din.
Who lists may in their mumming see
Traces of ancient mystery;
While shirts supplied the masquerade
And smutted checks the visors made.
England was merry England whon
Old Christmas brought his sports again.
Even the lowly cottages of the poor had their goo
things, according to the old rhyme:

Christmas comes but once a year,
And when it comes, it brings good cheer.
However they lived the rest of the year, they were n

However they lived the rest of the year, they were not without good clothes, and roast beef, and plum pudding, toast and ale, at Christmas.

d ale, at corresume.

And those that hardly all the year
Had bread to eat or rags to wear,
Will have both clothes and dainty fare,
And all the day be merry.

pack of cards were sent to every poor to the ale, which was set running into the leathern jacks and horn cups in the hall, for every one who called for it, while the table, "heart of oak," groaned with large rounds of beef, plum pudding and mince pies. At night the sports of the happy, because still unplandered, yeomanry made the roofs and rafters ring with merriment. The landlord looked in and enjoyed the practical jokes long treasured up for the occasion. Then there was little or no taxation, and no everlasting din about "money markets." Such was then "Merry England." What is she new? The tale is shortly told by numberless are she now? The tale is shortly told by numberles houses, and numberless boards erected in com-places in the demesnes of the nobles and their p mitators—"Steel traps and spring guns set on these pre-mises." Still Christmas is kept in England with great zeal. It is pre-eminently the season of charity. Clothes and food are sent by the wealthy to the poor, in their sleep again. Before the dawn the chimes begin, and the morning resounds with songs from the bells and the

The chimes, the chimes of motherland,
Of England green and old,
That out of fane and ivied tower
A thousand years have toll'd;
How glorious must their music be,
As breaks the hallow'd day,
And calleth with a seraph's voice,
A nation up to pray!
Those chimes that tell a thousand tales,
Sweet tales of olden time,
Aud ring a thousand memories
At vesper and at prime;
At bridai and at burial,
For cottager and king—
Those chimes, those glorious Christian chir
How blessedly they ring!

Those chimes, those chimes of ms
Upon a Christian morn,
Outbreaking as the angels did
For a Redeemer born;
How merrily they call afar,
To cot and baron's hall,
With holly decked and missietoe,
To keep the festival.

Brooklyn City News.

THE EFFECT OF LOW TIDES.—There was considerable difficulty yesterday in bringing the boats of the Pation ferry into their slips, in consequence of the low state of the tide. The boat in the upper slip on the Brooklyn side. the tide. The boat in the upper slip on the Brooklyn side remained fast for some time. Passengers came on board and remained a long time before they became aware of the fact that the boat could not be moved. A general rush was then made for the boat in the lower slip, which was filled to its utmost capacity. The jam on the New York side was particularly annoying, in consequence of this state of things. Men and women, horses, carts and all sorts of vehicles crowded the street and sidewalks so that it was difficult to get along. After the rising of the tide the boat was got off and all went on smoothly.

Man Feorem to Pearls.—A colored man, named Cores. Man Frozes to Drate.—A colored man, named Corne lius H. Johnson, was found dead in a shed on the premi

lius H. Johnson, was found dead in a abad on the premises of Wm. Skelly, in Warren street, near Franklin avenue, early yesterday morning. The poor man had evidently entered the shed for the purpose of protecting himself from the cold, and was frozen to death.

The Thistonium Regiment.—At a drill of this regiment
on Friday night, orders from headquariers were read, directing a change from an artillery to a light infantry regiment, and to drill hereafter according to Hardeo's tactics.

Counterpris.—Counterfeit bills on the Wooster Bank,
of Dealburg, Counterfeit bills on the Wooster Bank,
of Dealburg, Counterfeit bills on the Wooster Bank,